

M 999

Wednesday Group III
June 8, 1966

Must Remain in
Transcription Room

Well, maybe it's going to be a little like a hothouse, (), it will bring out all kinds of things out of the pores of your skin, (). Who's new? Who's here for the first time? I hope you won't be disappointed, last week I asked what were some of the ideas of those who came for the first time, it was rather difficult to define. So now, Ralph, do you have a question, it is the last time, practically?

Question- How are we, Sir, in relation to Mr. Nyland when Mr. Nyland is not here to tell us what to do. How are we?

Well, you'll be in Europe so there won't be much contact with the class. I was speaking for the class and myself.

For yourself, you have no () for the class. You can think about it, imagine it, talk to Margaret, now they are doing this, maybe, allow for time difference, now they should meet, now maybe John Marshall will say something, who knows, there is no direct concern. As far as you're concerned with the people that are here you have for them as many good wishes as you can have, hoping that they live up to something that you also believe in and that they do it to the best of their ability and for you to do exactly the same and you might say hope then, that they could imitate you, so the responsibility is on you, not the others. You work, you make attempts, you try to remember, you try to see how it might be if you were in group and you're on your own for the next four months and you see now what

kind of material you have. Alright? Ah, you are late, oh, is that the Jersey contingent, (), well it's very hot in back, please sit in the front on the floor. (Very noisy, a lot of shuffling) Sit down now. Now let's talk. Who has something to say.

Question- I'd like to ask a little further about being and self-remembering, when we discussed the idea of creating being and also self observation I wondered if one is wishing to observe himself and puts the body into action attempting to do so, can one observe oneself without actually remembering oneself () somehow one has to want to be awake or remember something prior to that....

Ans. Well, we talked about self remembering, didn't we, you remember how the distinction was made between the 's', the small 's' and the large 'S'. When I remember myself with a capital 'S' there is something of a different kind of a nature than I than try to remember, now, what produces in one a wish to wake up, it must be something of that kind because it is not the usual state in which I am when I am in ordinary life or when I'm naturally engaged in an () would call it an unconscious way of living, although there is absolutely nothing to say against it, since we have a certain task to fulfill on earth and the requirement for earth is that we are unconscious in the sense of Gurdjieff, and that the possibility exists of becoming conscious and that for certain reasons one wants to satisfy and that one has motivations regarding that problem of a different kind of nature. It is all a question of each person to find out why he wants to do something about himself and why he wants to remember himself, in other words he feels it's necessary for him to wake up, now when he wishes to wake up it is, ^{as a result} of course, a very strong desire on his part

to go against certain forces that will prevent ^{him} from waking up, and that it is quite logically not a natural condition because if it were natural, that is by natural I mean now by a condition which we meet when we live on earth, nature for us, mother nature for us is the condition as we find them on earth. So, if it were natural and included in whatever may be the function of mother nature for us or for our own nature to be, if that was including the possibility of waking up it will be easy for us, but the very fact that we don't, means, of course, that there is something that opposes it and perhaps one could even say that it is a requirement on the part of earth to () us here as long as it's possible, assuming for a moment that we have a certain task to fulfill regarding the existence of man and that there is a definite reason why mankind has been created or is living on earth in order to help maintain, maybe, the earth in the proper relationship in the proper place and position regarding the planet earth or the moon or the sun or whatever may be on the other side of the moon. So, the question now is if man wants to do something about himself, and then remembers himself with a capital 'S', that is, he remembers than a higher force and he feels that it is necessary to try, even with conditions as they are on earth, to try his best to see ~~how~~ he can get out of the clutches of such conditions, in other words that he would like to become free, that he has to know what to do, now this is () and you must not mix up the different terminology because if I have a wish, my wish is to be awake, I consider that state as something desirable, I don't know much more about it than it's different from what I, at the present time would consider a state of sleep, but I don't know that I'm asleep unless I have had some experience of what might be to be awake or I have to have a certain hunch or idea that perhaps another

state might be possible in which I would have more freedom and this again comes back to when I consider myself, am I, as a human being, free, am I in control, am I about to do what I wish to do, can I at any one time do the way I want to do it, can I find even proper work or are there certain things, and we talked about that last week, that I call a reactive () in myself that I simply react to the different things that are influencing me from the outside or even that are influencing me as far as my memory's concerned with different kinds of thoughts and feelings that I have, so, if I realize that, that might be the situation that I define, a state of awakening and a state of remaining awake as some kind of state in which the other factors which now hamper me do not exist. () that one wishes to be free from them and that would include the remembering of oneself in the state as if one is than living from a higher kind of a level. So, it has to be preceded by this wish that I want to reach there and now I start to consider the conditions in which I am and realizing that everything I do or think or feel remain subjective for me as long as I remain on earth in that sense because my subjectivity is connected with living on earth, that then I will not then feel it, as long as I'm on earth the reality as far as physical life is concerned that there is something that binds me as long as I'm under the influence of earth then there is constantly this law of gravity either physical or psychological concerned which keeps me back here. Now if I define freedom that way, that I will be trying to get loose from a certain form of bondage, mostly psychologically I will probably have to do it in such a way that is impossible as far as my body is concerned you see, because it will mean that I could propel myself sufficiently away from earth to overcome the law of gravity or that I could have some kind of means, mechanical maybe, that I could

change the density of myself so that I could start floating or that I have the machinery that propels me enough that I get away from earth. Now that would, of course, be quite feasible in that I might, by means of spaceship, could get outside into space, the trouble is that I still keep my body, my physical body going with me and that I'm dependent on life as far as the continuing of the physical body is concerned so if I meet, in space, conditions that are not very convenient for the existence of my physical body I probably will die physically and that the necessity then remains that if it is possible for me, having in mind the particular kind of space flight toward higher regions, that I develop something on earth that will be able to adapt itself to a () of a higher plane(t), so this is really the problem of man; can he at the present time living on earth develop in him the possibility so that he could become independent of his body in the first place and that because of what then what takes on better shape and more form, that as such, as a density has the property of a certain density that frees it from the law of Gravity, now look at it that way, this particular self with a capital 'S', it is represented by that what man is not naturally and that the representation in man of that what might be, something of a cause of great nature, of that which is outside the bounds of the earth and that perhaps will grow all the way up, that is, religiously speaking to His Endlessness, that then for that reason man has to find that particular road to that particular lighter density or that kind of material quality or that kind of, I almost would call a body that still exists away from earth in atmosphere which I call from my standpoint here of a higher kind, () the development of that is that simply I have to accumulate data in order to build that kind of a body so that one can say at the present time I live in my physical body I need it because it contains all the different organs that I have,

if it were possible to build a different kind of house which had different kind of qualities, in particular it would have a different kind of density and then if I could move from one house to the other if it were possible for me, I could dispense with this particular house and continue to live, now the problem is to develop that from earth, and it starts out in this way, then he has to do something, that is I have to do something about myself, because I can continue to live I can also pray, if I have a certain aim in the possibility that there is something I call it Endlessness or God or a higher form of being who could recognize me and who would be benevolent enough to tell me that I ought to do this or that and if I did it as a result of my prayer being heard that I then would be able to work of to do something about it, than perhaps I could solve the problem. But the question is, is any one who is praying, sufficiently able to receive that kind of a message from his God or the Gods he represents him or is it possible that God actually could recognize me as a human being on earth and where is my personal God or where is the kind of God if I assume him to exist that really would care about poor little puny somebody that I am on earth. You see I get into trouble a little bit with logical thinking because what is it that I would assume His Endlessness if I would consider Him the acme of creation would really be interested in poor little me and I would have to come down to earth as it were much closer to myself and to see what is there in myself that could be representative of becoming something of a different higher form which could give me help at the present time and I could call that for the time being my God which would be quite alright, as long as it's in principle, it's a similar kind of thing of which I mentioned my so-called () God to be, now religiously speaking. It doesn't matter very much because it ultimately comes down to the state in which I am, and what I consider a possibility for myself, that is if

I have an idea that I am not only a physical body but that there is something also that I call a mind and something else that is a feeling that I then can assume just for the time being that remains a working hypothesis because I cannot prove it entirely until I have experienced the actuality of it and I then assume since my physical body has stopped growing that there is very little chance to do anything about it and I have no means, not even by prayer to change the density of it if I could find some kind of secret formula or if I could find some kind of chemical that actually would transform and convert the physical materiality of myself; it would be alright but so far no one has found it and doubt very much that it exists, because the requirement of earth is exactly when I live there that I have this appearance of a physical so the only hope is in the direction of the development of something that is yet not fully developed, that is potential. I look then to the other parts of myself of my personality hoping that I will find a possibility where such evolution would take place, in the first place I think about my feeling, my feeling center being quite independent or rather more or less of my physical body and I also know that I have a mind that functions in a mental mean in a way again, quite different from feeling or a physical appearance so at least three parts of man make up his personality and I get stuck with the possibility of further development of my physical body. I start to look for the possibility how I can develop something I now call a feeling, a feeling center or that what I now call mental functionings and again I must remember that what I have now at the present time as a human being, remains subjective because it has been adapted to the conditions of earth and if I now wish to have that grow out into something to become more adaptable to a higher region I could () to do something about it so that the problem of changing

the potentially into an actual something that is of a different kind of a nature, still I will need the key and the solution of the secret so that when I actually apply the key and the door is opened for me that I will be able to see what I can do. Now, religiously speaking, it does not mean necessarily that I have to do something, there are many times, in different kinds of religions, Christianity for instance or Catholicism, this question of grace, the question is one, by means of prayer, ~~me~~ can reach a certain contact with a higher form of being in which one has a belief and that is because of its benevolent and its kindness toward mankind, ~~then~~ can establish for oneself such a way of a kind of a road, a road of grace so that I can benefit by the influence which ~~then~~ could reach me, provided I am in prayer sufficiently open to that kind of possibility; and many times in that kind of prayer of hoping and wishing and then yielding to the possibility of something that exists that I assume to be higher than I am that I then can, you might say, divorce myself completely from my living on earth and hope for the best that God will take care of me. Now this kind of belief, this thought and feeling can sometimes quite definitely emotionally affecting myself in my mode of living many times satisfied a great many people and its still questionable if they actually will reach a different kind of a life but for all practical purposes they believe it and they believe in it and they try to arrange their life in accordance with it, so if you now go down to the real essence of any kind of a religion, what is that each religion can teach one for a mode of life, because after all if it isn't life but it is only separate from life by means of a church or a dogma or from a kind of a () then maybe there is the possibility that I am in church or in a religious surrounding behave a little ^{when} differently from what I am when I'm in ordinary life and have to attend

to professional work and probably hate my computers with whom I have to meet and this kind of party hypocrisy, party division means that what the person is on Sunday and what the person is in the rest of the week is quite obvious, that there is some kind of non-relation between the two in which one will win out. Sometimes on Sunday I am very holy but on Monday morning I have nothing to do and perhaps I am not so reliable at such a time, may be I'd like to do someone else in, and if the Ten Commandments I try to live up with accordance efforts on Sunday surely by Wednesday morning I've forgotten all about it, particularly when I'm a little hungry, particularly when I have obligations that I have to fulfill, particularly when I know I have to be a little () with someone else, and when there is too much competition what happens to my religion, so you see the purpose of that religion, having it on a certain day does not help me enough if it does not give me for each day a very definite way how to live, now I could say alright it's all in the bible, and if I simply () and take it in as much as I can then I probably would be a good Christian, but who can, and if I'm honest I know damn well I cannot, because I cannot love all my brothers and sisters and I don't, I commit adultery many many times without () even if I say yes I'll not so and so for ever and ever there are certain wishes on the part of the body, there are quite definitely certain ideas in my mind or feelings that I have that I can say yes, I don't want them I don't need them, I really want to do without them, but it doesn't help me, it's a conflict that constantly happens in man and particularly now when I look at the possibility of development either mentally or emotionally is that there is already a conflict in myself between the two and to select out of the running either the intellectual or the emotion what is the best and to say

now this is the direction and that the other direction is no good it is not very satisfactory for myself: really to be at peace because if that is the aim as wanting to control or wanting to be free it includes a state in which I wish to be in which I am at least in equilibrium so the difficulty ~~is~~ there is if I try to see what is potentially in me as something that could develop then I say here is my particular solar plexus with feeling and it is that what is my mind which functions pretty nicely with enough common sense on earth doesn't have any aspiration towards something to free itself from its own subjectivity, you see I must keep that in mind because if that is the aim to become objective it is to free myself from subjectivity, how can I introduce an objective quality in a mental function or how can I introduce it into a feeling center, This is the problem and now I can say I can rely on God and sit and wait and who knows perhaps I'm satisfied for a little the way I am and perhaps it is that I exclude all kinds of experiences by running away from them and it's quite possible that I can limit my life to a very small number of experiences which I allow to come in exactly the same way as I eliminate a lot of so called enemies with whom I don't want to have any dealing and as long as I can get away with this I'll probably have a so-called happy happy life. But the question for oneself is, am I really satisfied even if I call ^{it} happiness, even if I say.. we talked about that I'll have a couple of cars and dresses all the riches I may need and too much money to spend or even if I love to be poor or even if I find myself in the creation of something artistically and that I love to sit and think about philosophy and all the rest, the question is what am I as man on earth am I able to cope with the different situations or relationships which I must have on earth and can I solve them? Now the question of work, that is I wish to remember myself I wish to be under the influence of that which I understand as a higher force in order to influence me in

such a way that I can counteract the influences which keep me on earth, you see, that is the problem, I find myself as it were between two attractions, one is towards that which is higher and the other that which is lower, it is quite obvious because if I am at the present time on earth where I am, I am of course influenced towards the sun or the planets and I'm also influenced by that which is represented by the moon and it is true for myself wherever I am I am influenced by my mind, I'm influenced by my Body, and sometimes my feeling center is not sufficiently developed to know what to do or which side to take and when the really the problem is important to me not a superficial one but really an important one I'm in a terrible fix because I do not know what to follow my body starts to want this and that, etc... , my intellect says no you can't afford it you shouldn't do it you'll run into trouble if you do it that way because you will arouse an awful lot of suspicion and jealousy on the part of other people with whom ^{you} I have to deal and then what will my feeling do, if it sides with one, then my intellect wins; if it sides with the other then my body wins; so, if I look at myself really in the way that I am as human man as I try now to live in the world, because, after all that happens to be the case, I'm still part of the world, I'm not away from it and I have no means as yet to leave it and perhaps I've not even the right to leave it because the fact that I'm born on earth must mean that there is something that has to be done and I can forget for a little while that I have already a soul because even if god was kind enough to give it to me I don't know how to manipulate it, it is I don't know how to go over from my physical state into a soul state and usually it is said alright you have a soul, ^{and when} your body dies and then you go over and continue with your soul life, well, maybe, maybe not, any person who has a little bit his feet on the ground is a little doubtful about it, as simply to take a chance and leave it to God who

I really don't know either and only as something perhaps exists in my conscience, whatever that is, that I say yes every once in a while that I know he exists because he talks to me, it is not enough as yet to take a chance that when I die that I will automatically enter the kingdom of heaven and there's many statements, too many of them that might indicate that there is such a certainty that I will go to heaven and that perhaps heaven has meaning on earth and then even paradise or even purgatory or even hell have a very definite meaning for me in my life at the present time and perhaps I shouldn't wait until I die, what is possible in and available ^{for} me in my lifetime and do I have to work for it. Now, under the assumption that I must work, this I think is quite logical because if I don't have what I would like to have I have to work for it, I can also say I wish I had an uncle that could give it, but usually such uncles don't exist and God, I'm afraid He doesn't know. I make a God in my own image for the time being so that I can worship something of a higher nature, its quite nice if I'm satisfied to some extent my psyche but can it give me any particular help. So, you see, the problem reverts simply to this, here I find myself and I consider myself in an unconscious state of being, asleep since I hope or believe or for some reason or other assume that there is another possibility of consciousness this is perhaps questionable but I cannot prove it and it is much more like a certain hope or a hunch thinking it might be possible and a logical way out that I start to work towards that as something that I now wish to believe in, it might then be for me a certain guide which will guide me during life as I find it, now in order to develop this I have to create something in which I can have be that is something in which I can endow with a particular quality and I allow that property whatever it is that I create to tell me at times that I have an aim to

wake up, this is really the () substance of work, I create in myself because of a fervent wish and based on motivation of my life knowing that what I have at the present time is not a sufficient satisfaction to me I create something that I call objective faculty, I also give it the little name of I, or little I or something that's endowed with a higher nature as a possibility which I now only hope for and which I can only conceive in my mind as existing but of which I have as yet no reality effects really nevertheless I say here it is and now I give it a right to tell me what to do, so again thinking and sometimes it now becomes a feeling of that what I believe in I would like to have as knowledge without having gone through my mind, it depends a little bit on satisfy my feeling center so that there is something in which the feeling center can unite with the intellectual center and ^{that} they don't have to be at () so that when I create something it has to have a quality of real intellection that is it has to be objective, it has to be a mental process, it has to be clear and at the same time it has to have a certain feeling for me because that what I consider the creation of an I which I want to have and which I hope can grow out into something that can be worthwhile for me, it has to have two particular qualities, one is clarity of mind as mental functions, the other is benevolence and the benevolence is a relationship towards myself that it looks on me with a certain wish for me to be affected by that what I call 'I', so if that is the situation and ^I now try to create you simply say an objective faculty in the mind, in order to clarify what is needed for work, by work we understand now that I would like to develop a certain possibility of objectivity so that if that could develop sufficiently that it would be of value and of more value than the regular subjectivity of myself and if then that could become king it would then start to govern in my particular world and perhaps because of that there might be a possibility

of extricating myself from the bondage of earth, it's a very simple, logical kind of reasoning and instead of calling it I, I call it God. provided God tells me what to do and I do not know if God tells me, because if I knew how to read the Bible perhaps I would know but if it is just saying here are the Ten Commandments, go to it, and do it, I do not know and if in prayer I do not get an answer and if I do get some kind of an answer that limits me in ordinary life it is not an answer for that, I have to have that kind of philosophy that kind of possibility of application that I know how to be when I buy bread in a store and when I have dealings with everyone and when I don't cuss the policeman on the corner when he, according to me he makes a mistake and all the rest, then that is my life, it is very ordinary it is not like a so called higher nature and surely it's not like that I have as a relationship when if I create the most beautiful thing in the world, we are ordinary people we are still unconscious, in some way we have a function to fulfill and it's a question how do I fulfill my life what is ^{it} that comes up in my relationship with other people, what is it that I want to fulfill as a responsibility towards them, If I get married and have a family of children and I have to maintain them and I have to provide them with this and that and I have to work for it because I don't have enough money, how will I do it the best without losing myself with keeping my interest in life, so that whenever there may be property I can take it if I have worry, why should the worry take energy away from me, why should I be troubled, why should I have constantly ideas of an emotional kind that is an ordinary little feeling but sometimes I say it is a little negative when I consider someone with jealousy in my eyes and I'm green or that I have anger, that I fly off the handle, that I don't know the proper words and I stammer, that I do not know what to do even with my body and it shows that I'm excited when I shouldn't show it or rather

that it would be much better for me if I were more contained. These are ordinary problems and that is what I'm looking for, the kind of a solution that will help and my God will not give it but that what I create as a little I it's, going to give it because I wish it to function that way all I have to do is to find out how to feed it that is really the problem, I can create it and say there it is as a (concept) and I wish now to have in my mind that kind of a faculty which starts to function objectively, how can I feed that so that it will grow. Simply the fact that I want to make it and it is a concept doesn't mean that it grows and when it hasn't grown it has no power, now I feed it, how? By giving it a task, I tell this little 'I' you look at me, you observe me my body, and you try to observe this body impartially, you see this is a task and it is a result of a wish to want to grow and the idea behind it is that when I actually give such tasks in the form of food for I, that I might have a chance to grow in an objective sense and have then for me the ability of affecting me and influencing me differently than that what takes place on earth, I endow them with qualities as far as I can think about them, of a higher nature they may not be entirely right because I may not know what is a higher nature, all I know is subjectivity, but my mind can have, more or less an idea of what it might be and sometimes it works by means of saying it is not this and it is not that if I apply this kind of a definition of objectivity to a particular problem, I say it is not subjectivity, it is not this what I am now doing, it is not this kind of thinking, it is not this kind of feeling, but it is something else, it has freedom, it has the possibility of observing me, that is recording that means when it now receives that kind of an impression of me this little 'I' receives energy for its growth and it is the kind of growth that I want the little 'I' to have because I don't want it go grow up subjectively I want it to grow up, ^{in accordance} with certain rules

that do not pertain to the earth, I want it to be similar to that what perhaps is like a planetary level or the solar level as far as I understand it as, as far as they are separated from earth and I can also say I want it to be sacred I want it to be God-like, I want it to be of somekind of a quality which I only can conceive of as a possibility without having experienced it, quite alright, it doesn't matter but I have to remain practical and I have to have something that can start to function when I am in daily life; and I wish to be reminded that objectivity should exist for me and the whole idea of it is that if this 'I' can grow and actually start to function and then have the opportunity () and because it has a benevolent wish to help me, my personality, that then it can tell me what to do and if my different forms of behavior will then be judged in accordance with what it is to be awake or what it is to be asleep. You see in sum and substance that is the idea, the question now is how do I feed it constantly, and what are the requirements that are necessary for that kind of a food, and how do I prepare it? I simply make it very simple, I say I assume that there is that little 'I' as part of my brain functioning in a mental way which is now observing that what is a manifestation of my body and I now wish to enter into that with a feeling in order to make this kind of a process continuous. If I do this it engages all of my three centers because my mind is occupied this time with trying to become objective, the body is the object of my observations and the dynamic force is supplied by my wish to continue to keep being awake. Now, we make a few distinctions of reaching that particular state of awakening or self-consciousness or self-remembering it simply means that I start in life first to be alert, I have to be alive I have to notice things, I cannot even in ordinary life to be too much asleep or too much staring or too much daydreaming, I want to be alert to that what I'm supposed to do and

I won't shy away from that what I have to do for if it is an obligation. Now if I'm alert I will then notice certain things in the outside, it is not much use to me because it is not my problem to be objective towards the outside world, later on I can only tackle it when I know what objectivity is by e-xperience but if I try to be objective to different things that now affect me, that what affects me, of course, affects me subjectively and if it doesn't affect me it leaves me cold, I'm objective towards something that has no meaning so the problem is that I become objective towards myself and that I start, not to judge, but to accept that what I am, as I am and realizing that what I am on earth as sometimes one says a mechanical human being or an unconscious kind of a being of something that I now wish to accept for myself in the manifestation that I become aware, by awareness now I mean an alertness which has changed over into a concept in which my feeling does not play part in, I simply say the particular awareness can take place at the moment when at such a moment I do not judge or like or dislike that what I see, that what I've become aware of, seeing is not used in the sense of seeing with my eyes, it simply means becoming aware with my real eyes, awareness of myself as I now am manifesting physically, I simply leave my feeling center and intellectual center out, because if they have anything to say they express themselves in my physiceal body and forms of behavior, so for the time being I don't bother about them, () it would be extremely difficult to be objective regarding such processes, I am interested in changing an alertness into an awareness and I'm interested in changing the awareness to an awakening, an awareness is a momentary () of recognition of ^{that} what I am and if I then can be a part of, which is now the difference that I then accept myself in whatever it is without any further explanation, but that if that is a moment of awareness and, ^{it} can

continue to exist as a string of moments or a line of moments or moments moving so called in space through me, than I, myself would be awake, it will take a long time before you get familiar with such concepts but I want to tell you what they are in principle so that at least you have that kind of perspective. If I wish to change awareness into an awakened state I have to introduce another element and that is the understanding of a moment and that has to do with the question of how my mind at the present time functions in a subjective way. The subjectivity of my mind is apparent because it has a memory and it has anticipation the intellect of my present mind has in all its mental functions, it doesn't matter which () or pondering or all the considerations in everything that I call associative processes always having to do with time as it is coming towards me and time as it is going away from me and never takes place at the moment when actually something is happening that it is recorded at that moment that you might say is the limitation of one's mind it cannot be helped a subjective mind is absolutely incapable of being objective and the real objectivity would mean the elimination of such thought forms or processes of my mind and for that reason the objective faculty has to understand what is meant by the word simultaneity; it means at the moment of existence the recording, the recording of that existence in whatever it is, that is whatever the faculty is as it is, and although each moment continues to be followed by another moment the principle of that observation attaches itself to each moment as it comes, it means really, living in the present and that would give me the solution of freedom because so far I am bound because I am bound by my thoughts which take place in the subjective way we are bound by the anticipation of the future, by that what is memory of the past and it will never allow me that kind of freedom of thinking as long as I am attached to that kind of a mental process in an unconscious

way. Now in a general way, it doesn't matter now as far as further terminology is concerned but you see with the process involved I wish to create an I, I consider that I important for me because it is something that need not be part of me until I create it out of a wish and I endow it with something that is not the usually way of how my personality behaves I say I want it to be objective, my mind can conceive of the possibility of objectivity existing, it may not as yet be able experience it but at least I can have a concept, with this kind of concept I start to operate as if it already exists there is nothing unusual about that kind of a process because many times I simply assume as if there is something can be for me as if reality, relying on that then as reality, gradually changing the 'as ifness' into a reality, there are varying processes we use logically many many times, by assuming ^{that} something will exist and I put myself under the rules of that kind of a possibility that what I then experience will create a reality of that what is the cause of it, so, now when the little 'I' starts to function I give a task to observe me and myself to observe my physical manifestations and to try, regarding such manifestations to be impartial, that is non-identified, sometimes we use that and to try to record it at the moment that it happens, now in order to verify it a little easier and to make it simpler, the little 'I' now tries to become observant of that what takes place at manifestation and I take from the manifestation of the totality of myself five different ways of how I manifest and I simply define them as walking, that is a certain movement, a gesture, my arm or my head or whatever it may be, a posture, the way I stand, the way my body behaves, tone of voice, the way I use a voice for the expression of certain thoughts or emphasis or less or a little more, whatever it may be, and a facial expression which to some extent you may also consider movement. These things I single out, now I say and

I give myself task, today I'm interested in my movements only and whenever I move ~~and whenever I move~~ I will try to be aware of them, this is the expression of the wish, I want to work. Now I have to make the effort to be aware, this is the effort of work on oneself, it does not last, I know this because immediately ordinary things will come in between, there are many obstacles, immediately I will change this awareness into a thought, I will consider it, I will judge it, I will have my mind takes its place and sometimes I even believe I will continue to be aware and I'm not ever and I have to be satisfied in the beginning that it is a difficult problem, that I try to fight against many many odds but ~~that~~ gradually, by doing it hundreds of thousands of times that something will start to be actually and can exist or remain a little longer in existence than just the moment that it () this is I say practice, the practical application. Now if it is movement, alright, for one day for one week, the next week I take tone of voice, I take the way I speak, I want to hear it, I don't want to judge it, I don't want to say how marvelous it is or how wonderful and flexible and all the rest, I've no judgement, I only hear it as a voice that someone outside of me that has no interest whatsoever in me will say, 'Ah' this and that perhaps describe it a little bit cracked or a little bit too shrill or too much base or doesn't annunciate or whatever it may be, I take all these characteristics for whatever they are, you see when I want to be non-identified I will take everything for whatever it is without inquiring of how it should have been or without thinking how to improve it. So all the kind of self help, the kind of vanity, the kind of admiration for myself, the kinds of judgement, the kind of accusations, all the different things I dislike about myself, all the so-called () that I use that other people have told me about or the rules of certain morality or whatever is required by civilization or whatever I call ethics, all these so-called modes

of conduct naturally will come in because I'm a human being subject to exactly the same thing and the little 'I' doesn't want to know anything about it and as soon as I give attention towards it I know that I'm back in my ordinary mind. It's extremely difficult to hold on to the little 'I' but thank God it is not impossible because there are certain experiences where I know I have been awake, sometimes in my life I know accidental experience of being awake, they don't last, they happen to be accidental, still I know the difference between real awakesness and a constant sleep, I also know how I can go over from a state of sleep of a certain alertness into an awareness when I make such attempts time and time again. I also know that I find myself all of a sudden as if there is a realization of my existence. These are the moments then that I will not forget because they have a particular kind of a quality which I didn't have before and the very fact of my interest in hoping for the possibility of something existing which I call being awake, that is, not as much asleep, already indicates that there might be a possibility for me to maintain that belief and also to hope that someday that I will actually experience it. Posture, how do I stand in front of people, what do I do when I talk to them, what do I do when I make a movement that requires a certain definite posture, what is it when I lift things, what is it when I work, how do I have a posture when I have to have a certain thought that concerns me, what is the kind of posture that I will express, let's say as a teacher towards children I have to teach or maybe towards my wife, or maybe towards that what I consider my good friend and I want to have a good posture so it indicates that I mean well. Tone of voice, facial expression how often do I change my face in accordance with that what I feel or what I happen to think, how often can I control it, how often do I hear something and immediately

my face changes, someone say so-and-so's coming and draw immediately to the conclusion, Oh 'that' person is coming, why and my face expresses it without 'I' having anything to do with it. You see when I start to look at these types of manifestations more or less impartially I see how much I am bound and I also will see how () mechanical I am in my forms of behavior, this you might call it (), it's the kind of data that I'm interested in, because I want data now that has an absolute value I don't want data that only have a personal interpretation. I get enough information about myself from my ordinary mind and if I'm clever and perhaps I will not throw the dice too much I probably will come more or less to the conclusion that what I see may be the truth, but there are many things that I don't want to see, many things that I want to assume, many things that I have no capacity for () and many things that I do do that are already so habitual that they never reach my mind. So I think as far as a judgment that I have on myself and of myself I'm really in a very bad position because I believe whatever I think of myself is conditioned in so many ways that the rationalization of processes in my mind I cannot help and that I constantly live by () that I also wish many many times to follow the line of least resistance, that I don't want any particular criticism from anyone of the outside, particular because I say they don't know me and how can they judge about me; my motivation was right but my activity was not right and how can they judge about me when they know that my motivation was really honest and I appear to have a little bit of a hypocritical smile on my face. Whatever it maybe that I've tried when I've used self-analysis try to wake up out of the past and try to explain it and how it happens to be what it is, it doesn't help me when I now wish to change it because it's already partly a habit or partly something ^{that is} without any possibility of

change since it is already a part of me and I have no means of controlling it sufficiently and that constantly it this question of being reacted to that what other people tell me or whatever I experience, this determines the type of person that I am, And more and more I will be inclined to say, 'Ah, but that is my nature, I can't help it! You see these facts about myself, they are not really truthful and I try to smooth them over and many of them I'm quite certain I don't want to see. When I start to work and I try to become aware of myself as I am and there is no maybe about it and that I actually will see, this is I wanting to see it and if I'm again religiously inclined consider I as if it were a God and I have endowed it with that kind of a quality then in the presense of that there shouldn't be any monkey shines and I really should own up to as if I am facing the possibility of going into heaven and the Lord will say, You go to the right side, or to the left side. You see, if this becomes for oneself a little ~~hat~~ more sacred and that I consider that I as a real judge who judges this time an objectivity regarding that what I am, I don't like to fool Him, I try to give Him the fact that I know must admit and I will receive from this 'I' information which I say is a little bit more accurate and which in many instances I've never received before. So that when I work I try, I make attempts of that kind, to use simply the phrase it becomes an 'I opener', this time this 'I' which opens for me that what I then see and I discover and don't question any further because there's no argument since if 'I' have observed it was without argument since I was impartial, this is the road, I try it, I keep on trying, I don't lose patience, I know it is difficult, I know what has to be overcome, I know how often there is a desire to substitute something else, I also know how difficult it is to maintain real objectivity, real awareness, how often I want to use a feeling, something will say, 'Ah yes' but I know already because I am so () or I know already because

that is old hat and I have gone through that in my mind many times perhaps it was all wrong, perhaps not, I don't know. Sometimes what absolute facts can be reached even through a subjective mind but in general I will discover many, many things that I never have dared to face and then I have the courage then to continue to see what I really am, to see how I behave in ordinary life, and how often there is a conflict between that what I appear to others and that what I know to be within. And can I straighten out this particularly discrepancy, can I really at times live the way I wish to live with accepting that what I am and then you might say take the consequences, whatever it is and whatever it will open up it is without any question a new world because when I'm awake I see a world which I've never seen before. So, you see, the question does one want to work, it depends, if one believes in the possibility that it is going to give you something and if your hunger for that is strong enough, you will work. That there are many obstacles and you are not dismayed and you will say yes with Gods help it will be possible for me because even if I cannot do it I ought to be able to rely on something from higher up that I am going in that direction, afterall I wish to become objective and I wish to use this kind of an energy that I now have on earth in order to fulfill my task as man, that I don't wish to shy away from it, that I will face whatever I have to face, I will not be a coward, I will do work, I will not be lazy, I will work for my living, I will understand if I can that what is the real meaning of life. You see, you are now in the direction of how to reach such states of consciousness, how can I be in the state of consciousness, self-consciousness, be free from ordinary life and still fulfill my functions in life, how can I bring heaven on earth, how can I bring the kingdom of heaven within me, how can I have the voice of God as a conscience, advising me what to do, how can I create by the constant efforts of introducing these

kind of elements and satisfying them in accordance with the ordinary rules of A B C , that is observation, non-identification and then simultaneity, how can I, when I wish () enough of that kind of food so that there is something ^{that is} growing well enough, that it is sufficiently mature that at the proper time can come down as it were to earth to my living and tell me what is wrong, and this time telling me what is wrong from the standpoint, in general I would say what is becoming to man, what man really should be. This is not his personality, it is that what man is able to do to be able to think, really, to be able to feel, that is have emotion, to be able to have his heart function correctly instead of a lot of little nodes assimilated over the rest of the body some nerve family and more or less collected in the solar plexus. I want a heart for my emotions so that in that heart there is a room for something of a higher kind of a nature, living an actuality of that what I now consider his Endlessness, that there is really something worthwhile, that if I do build something of a new kind, a little house, Gurdjieff might call it a Kestjanian house that it will have furniture in which the Lord will want to sit and rest. What can I as a human being offer in relation to that towards which I wish to grow, what is there in me at the present time which could be, let's say understand what is required now in order to become what I should become? You see the accent of one's life changes a little and it is then constantly and more and more as time goes on that what is not just ordinary existence, and ordinary existence of my body because of the possibility of what might be () as a body grown out Kestjanian of actually being of help and service to me, and so being built also in a certain way by the proper kind of food. Again and again starting with that what I call observation process, participation, experimentation, conscious labor, intentional suffering, all these kind of things are all on the road for the preferred perfect perfection

the soul body which when it can stay in existence and when it has as then representation in it of life then it can start to function in totality and a scheme of all things universally speaking and then perhaps it will find its place in relation to that what is now only a framework, something that I put up for me and I call it His Endlessness. You see, one's life has ^{to} become a little more dedicated to the possibility of further growing and it is necessary for one to realize that whatever one experiences and whatever one's interests may be and whatever the occupation in which one's engaged and whatever life has told us to do because we happen to be born here and whatever the relationships are that we have responsibility for, what is our ambition, what is our aspiration towards the outside world what is the inspiration towards one's inner life, what is really the end of that possibility of living for oneself with trying to make the () the solidity of which at times when it is a little bit strong and the thunder and the lightning could strike, then I could withdraw and come to myself and from that point I again and again start and venture out into night, not forgetting what I really am, You see these things they, of course, start to be known to a certain religious, philosophical, psychological ideas the concept of perspective, where does my life want to go, where do I want to go, what is there in me that I call even mine, my own, what is it that I consider important in my life, how do I spend my time, why do I wish to spend it this way or that way, what is it that I can take with me when I die, if the description of death has a certain value for me that is worthwhile to think about. So you know the steps, now go ahead, in addition to the so-called five outside possibilities which everyone else can see there are a few others that belong to the physical body, tension () muscle which of course exists I know as a result of all kinds of thoughts or

feelings whatever may be the impressions that I received and maybe a certain condition connected with my blood circulation that sometimes I could become aware of, sometimes I can be aware of breathing, but it is only a question of awareness not a question of using it as yet and it's not a question of () that is sometimes I simply observe as something that belongs to me my physical health, and the maintainance of that health, ~~that~~ becomes an important problem and I simply observe, I become aware that it exists () I can say that, I can say it, my body walks, it lifts its arms, it eats, it moves its lips, it speaks, and it is then as if I is a recording and makes me see, look, this body is doing this, this body is doing that, I am interested in what is taking place, as if Gurdjieff or Beelzebub () looking through the *testkooano*) and this covers all kinds of pictures on earth, slugs as he calls them but they are engaged in certain things, doing this and doing that and perhaps at times judging a little bit () I'll go down to earth and tell them how to straighten things out. It is Beelzebub who takes on that kind of a task, it is the 'I', the little 'I' who at times under the influence of His Endlessness, with whom it is in contact because it has that same kind of principality of existence, tells the little 'I' you go and do it, you solve that problem you () ways to escape so that there is no conflict anymore between the ordinary mind and the feeling, but the little 'I' ^{than} says this is the road you take now, simply by continuing to observe, by continuing to be present by continuing to let it influence, influence that what it is that is concerned with as if that particular kind of quality of a higher kind can have an influence over anything that is of a lower kind, as if sun and snow will not allow snow to exist in the presence of the sun, as if that what is a behavior form of the physical body sometimes may not be per-

missable when I exists in accordance with commandment which belong to a different level. You see, now you know, all of you in here have heard and now you know what to do, you ought to do, if you are interested in work, work, it is simple, I've tried to make it so simple, I know you won't do it, you will try to make a little attempt and then forget it, there will not be as yet sufficient desire created in you because you don't know what you are () and as yet you have no motivation whatsoever, and you have no desire as yet to sacrifice anything, you have not any kind of an aim that is worthwhile. You see, you live still very very much on earth, all of us do, don't think that I make an exception; it is always conditioned and gradually there has to be a little dissatisfaction, gradually there has to be some problems, gradually there has to be a little bit knocking your heads together, saying what the hell am I going to do with this situation, what is there that I can do now to get out of this, this problem of how to live correctly in accordance with what I would call conscience so as it then can leave me free and that I say if I ever would have to meet, again I use religion for that, either St. Peter or perhaps the Lord what will I say, when He asked me what I have you done with the talents I have given you, ten and you made ten, five and you made ten, or one and made one or five and you what have you done with your talents? I've buried it and then the Lord vanished. It is not a question of keeping what you have it is a question of not only maintaining but to use it for a purpose, this is the reason you are alive on earth, if you don't want to belong to that it is alright you can remain as long as you wish supporting Cells) on earth and you will die like that, it doesn't make any difference not from conscious standpoint. But it might make a difference from your conscience' standpoint, it may be a difference for yourself to find realization for yourself in your life of what may be the meaning and

then to try to work in accordance with that because there is an un-
 quenching thirst for a wish to understand and find ones place, If that
 is not there, there are no problems, there are no particular desires, there
 is nothing you can call yearning, nothing really that could compare
 with what you have to satisfy at all costs, of course, you will be a
 very nice good human being quite (), it is nothing, I say
 it is nothing to be sneezed at, and it is nothing that has to do with
 Gurdjieff. Gurdjieff gives an explanation () mankind, that's the
 way they are, Gurdjieff calls them slugs, that is not a very nice term-
 inology but, perhaps it is that way because we are many times chickens
 without a head, sometimes even worse than a slug, but whatever we are,
 do I wish to be that or do I wish to understand my own life, and do I
 wish to be free and do I want to control and do I want to find out what
 I can do, to do it then and not leave it and to do it correctly in
 accordance with what, maybe the rules of objective morality, I do not
 know many of such things, I don't know, many times I will be confronted with
 the problem I cannot solve, but if I know how to go around it, how to
 go to meet it, how to go to solve it little by little, building brick
 by brick the house of my walls and the walls () they can become a house
 in which something in me can live, and perhaps my life can end satisfac-
 torily now. Read all you can, think, try to digest it, find your place,
 try to solve the problems you might have, I hope you have many, I hope
 that you will not run away from them, and I hope that ultimately that
 you will want to do something about them, and if you wish, I am afraid
 that the only way is to become objective. Any other way will keep you
 on earth. Objectivity is the only way by which you can free yourself
 from it if that is your aim, and that is the aim of the spaceman then
 let him go into space, and demolish all dimensions by living in infinity.

So, I'll see you next week, I hope, no? Yes, yes, next week will be the last time because the Thursday after that I will go away for a little while. So if you wish to come, come again next week and bring questions so I don't have to talk, but if it's a good question we talk about work next time, not about all kinds of () of ordinary life. If there is some meat in it that you can use then you want to use it, go ahead and tell next time what you have done with it, don't bury it ()

Good-night everyone.